

# THE MYSTIC MAGAZINE

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Come unto us O ye Heavenly Hosts! Bear witness to our needs; sorrowing souls await Thy coming. Lift the burdens from the weak and weary; stay the hand that is raised in anger, help us to restore peace; to put away discord, and to quell the raging passions which hold sway in the land of our Fathers. We must serve our Divine Master by drawing closer to Him, manifesting the true spirit of love unto all His children. Amen.

The goal of every soul is infinite perfection, some time, somewhere: every being, in the end, will attain to the Blessed State, must attain to that state. God in His mighty and eternal love wins all souls, sooner or later.

Whatever we are now is the result of our past thoughts and actions, and we have it in our power now to create a fair or heavenly state right here and right now and forever, by turning our whole mind within and without on God and the angels and living a life of righteousness. The truth of truths is that, all peace, power and plenty come, or are added, to the God-loving, righteous man.

The unlimited possibilities of the soul are always quickened and made apparent when the mind once turns Godward. This quickening influence comes from recognizing the omnipresent, omniscient and omnipotent God within and without, and also the mighty power of the blessed angels who are ever striving to reach, teach and bless us.

Before any great results may be expected the mind and heart and body must be cleansed and purified, and then spiritual growth begins; the mind must be purged and cleansed of all negative thought, such as doubt, fear, pessimism and strong attraction and attachment to the transitory and changing sense-objects of the world. We must think, live, move and have our being in the Eternal Changeless One of all peace, all power, all bliss and all providence.

There is but one eternal changeless Power in the Universe; it is the Power of God. Whenever you have felt ill or in misery or in dire trouble it is because you have believed in the illusion that you are something separate from God, the one universal and eternal Life.

Happiness and Power can only come to man by his making a complete surrender of his human or carnal mind and will to Divine Mind and Will, in pure love, and not in fear.

The fullness of all blessings always comes to the aspiring God-lover; it can come to none other.

Let not the seeming failures of life stagger your faith for one moment; they are merely temporary or transitory incidents in Eternity. Keep on loving God and striving in every breath to do His will and prove Him who said,

"Prove me now herewith, saith the Lord of Hosts, if I will not open to you the windows of heaven and pour out to you a blessing that there shall not be room enough to receive it."

The omnipresent God in your soul is continuously calling on you to "come up higher." He is eternally saying to each and all of us, "Take no thought what ye shall eat, what ye shall drink, or where with ye shall be clothed. Your Father knoweth ye have need of these things. Seek ye first the kingdom of God, these other things shall be added."

What to eat, what to drink and how to be clothed and housed does not concern the spiritual man. While our material needs are important they are subordinate to something higher; there is more in life than mere eating and drinking. When we build our lives in the love and Will of God we become strong in character and the whole world is attracted to us and strives and struggles to help us.

The Law of Attraction and Repulsion is fixed and eternal and changeless, and he who lives with God and His blessed Law is blessed; he who ignores God and the Law must suffer and after enough pain is sure to seek the only relief there is—God and His Righteousness.

The eternal Law can never be escaped. The Vedas, the Bible and the Church do not make this blessed Eternal Changeless Law of Life; they only declare, in a measure, the workings of the Law.

In the Kingdom we are meek and humble, yet most powerful children of God with health, vigor and wholeness, and our hands full of profitable work. It is thus our needs are supplied abundantly.

The vital and lasting force and power of true religion is beyond description. The higher we rise in the recognition of God, the more surely will we come into power to overcome all the obstacles and barriers of life, here, now and there.

"Eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive of the things he hath prepared for them that love."

God doth call His righteous loving sons to be stewards of His. It is only in love of God and All and living the blessed Christ-life that we ourselves are filled with His full Love, full Life and full Power.

If you live with the Most High in love, righteousness, purity and simplicity nothing can stand between you and the inexhaustible supply.

"Acquaint thyself with God and be at peace; thereby good shall come unto thee. If thou return to the Almighty thou shalt be built up. Thou shalt put away iniquity far from thy tabernacles. Then shalt thou lay up gold as

dust. Yea, the Almighty shall be thy defense, and thou shalt have plenty of silver."

From God and God alone cometh all our wisdom and all our help. God's hand is sure and never more easily reached and grasped than when we are crushed by our sins, foolishness and insanities. In the direst trouble and darkest moments we cry out to our one blessed Father, and He answers.

Come to God when deep in the muck and mire of pain, sorrow and darkness, and the Father says: "Come. My grace is sufficient for thee; for My strength is made perfect in weakness."

We cannot open our minds and hearts to God in grim and sullen despair, but we can do so when we cry out in humility, "O God, help me!"

The only hope of the world today or in any time is in true religion, in a deep, broad, universal and all-comprehensive religion; in that pure religion that teaches the Fatherhood of God for all and the Brotherhood of all.

Each one reaches peace, freedom and infinite perfection through the indwelling One, and all holy books, religions, churches and teachers are merely aids. God, in the Grand Evolution, leads each one by many and divers ways, by ways you and I cannot know. So, beloved, beyond saying (mentally) to our brother, Thou art divine and eternal and God is within, we cannot prescribe any certain set rules for our brother. But we can forgive and be kind. It is written, "Whosoever sins ye remit they are remitted unto him; and whosoever sins ye retain they are retained."

Love deeply and broadly, and constantly and silently speak the word of remission to the whole world. It is the promise of the Father through Christ, that "Whosoever ye loose on earth shall be loosed in heaven."

## ANGELS SING ON.

Hark! Hark! my soul—  
Angelic songs are swelling!  
How sweet the truth  
Those blessed strains are telling,  
Of that "New Life,"  
Where sin shall be no more.  
Angels! sing on—  
Your faithful watches keeping.  
Singers, sweet fragments  
Of the songs above till morning's joy  
Shall end the night of weeping,  
And life's long shadow  
Break in cloudless love.  
Angels of Jesus—Angels of Light,  
Singing to welcome  
The Pilgrims of night—  
Angels! Sing on.

M. Hyacinth Lount.



## THE JOURNEY OF LIFE.

The journey of life is made successfully only by way of the Red Sea. The soul is often much discouraged because of the way, but it is the way.

Why do we have to journey by way of the Red Sea? We read in the Bible that the children of Israel had not long come out from Egypt when they found themselves by the shore of the Red Sea, and the Egyptians were following after them to take them back into servitude in Egypt. They had gone out from bondage, they had set their faces toward the Promised Land of freedom. They wanted that freedom. It had been promised to their fathers for an eternal possession. God had made that covenant with Abraham, that it should belong to his seed forever. They relied upon that promise.

Finding themselves on the shore of the Red Sea, pursued by the Egyptians, what did they do? They began to bewail themselves! Pharaoh and all his hosts were after them. They would not have known it if they had not been looking over their shoulders. The word came to Moses—the Lord spoke to Moses and Moses to the people—“Speak unto my people that they go forward.” How were they going to do it? The water confronted them. How in the world could they go forward? They were face to face with the impossible. Were you ever there? Has there been something you would like to do, something you wished you could do, which seemed humanly impossible? That is God’s opportunity.

“Speak unto the Children of Israel that they go forward. Lift up thy rod over the water.” Moses obeyed the command. He lifted up his rod over the water, the Children of Israel followed after him, the waters parted and became a wall on either side, and they passed through on dry land. Why? When they were weeping and wailing the waters did not part. It was when Moses went before them that the waters parted. It was when they attempted the impossible. What to our natural mortal sense is impossible may often be proved, has often been proved, possible to the spiritual understanding. What our natural mortal sense says cannot be done knowledge of the truth, and that knowledge applied, has accomplished. And that is the way the Israelites had to journey. It is the way we journey.

The lifting up of the Son of Man is brought about by proving one day and another day and the day beyond that what seemed to be impossible is possible by virtue of the power of God that dwelleth in us. One victory does not give us all. Two or three do not give us all. Again and again it must be attempted. But so surely as we have that rod of power in the hand, so surely as we hear that word of truth and apply that truth to the situation that confronts us, so surely is there a measure of victory for us.

The only way to be rid of disease, to be rid of sorrow and struggle and pain, is to outgrow liability to those conditions, and the only way to outgrow that liability is to be lifted above it, and to be lifted above it is necessary that we see, feel, think the truth, thereby generating consciousness of it. It is that higher consciousness that gives us power over the lower nature and all that belongs to

it. It will be looked upon by those who do not understand as little short of miraculous, and yet it is no more miraculous than that plants bud and blossom. The Son of God is the flower of human life, and all growth only leads on to the budding and blossoming of that human plant. It is all orderly from beginning to end.

God’s ways are dark to us simply because we do not get our eyes open to see them. When the eyes are open there is nothing dark. A few minutes spent each day in centering one’s thoughts upon one’s own divinity as the Son of God will help consciousness of it to grow within us. “You shall know the truth and the truth shall make you free.”

There is no department of human life, at home or abroad, where that kind of consciousness will not make things easier than they would be without it. The rod of power is knowledge of the truth. Wherever that knowledge of the truth is, it is a rod of power in the hand, and when it is not thrown down upon the ground it will not hurt.

We read that Moses had this rod in his hand before the journey was taken up. The Lord asked, “What is that in thy hand? Cast it down.” Moses cast it down and it became a serpent. Then the Lord commanded him to take it up, and it became a rod in his hand. Oh! the great law of Cause and Effect, how it bites us! How it scourges us when we live without knowledge of it, ignorantly wondering where all our trials and miseries come from! But when we have knowledge of it, when we utilize it, it is a rod of power in our hand.

So when the people, as we read, were murmuring against God, spoke against God and against Moses, serpents crawling on the ground bit them until they died. That is what ignorance does for us. It always bites, always wounds, always brings us suffering. There is no defense from ignorance and its suffering but knowledge. But Moses lifted up the serpent and all who looked upon it lived. Oh, what a difference! That law that hurts us so, that brings us so many trials, so much pain and disappointment, when it is understood, when we see what life is, and that it rules all things, when we see what can be done with it, when we utilize it instead of being its bond slave, then it is lifted up, and it leads the way to eternal life for those who see, and even as Moses lifted up the serpent in the wilderness, within us must the Son of Man be lifted up.

Oh! today is the day of all days when what Jesus was should be lifted up before the eyes of people, when they should look upon Him as they have never looked upon Him before, when they should see that Son of Man as only the means by which the Son of God is manifested to the world and proves His divinity to the world. When we look back in history we do not lift up Jesus of Nazareth to the level where He should stand. The Son of God begotten in any human soul will lift that soul as far as it is possible for humanity to go. That is a possibility to souls forever. It is the possibility of all future years.—Ursula N. Gestefeld.

## TOLERANCE.

One of the strongest passions of our fallible human nature is the desire that other men

shall think and believe what we think and believe. This primary instinct shows itself powerfully when some person, misled by ignorance, obstinacy or natural foolishness, forms opinions about books, pictures, music or politics, differing from our own.

We are quite satisfied that “all right-thinking persons” are upon our side. This refractoriness in other persons is exceedingly annoying, but when it comes to a difference of belief upon religious questions, we begin to think that compulsion might well be used to save the fool from his folly.

If he does not believe, some means should be used to vigorously call his attention to the truth, and the truth of course is always our view of things; just there or thereabouts. The awful results of this egoistic passion in man are marked in history by letters of blood. The most ingenious and pitiless forms of torture, the most callous and malevolent forms of cruelty, have been exhibited in religious persecutions Christian and Pagan. Those we hope are gone, never to be revived.

The life-long struggles of many noble men and the gradual diffusion of knowledge, have won for us the right of free thinking and free speech, yet there are still many good and earnest men who think that the expression of religious opinions unlike their own should be prohibited; they have a feeling that the man who is not of their form of orthodoxy is wicked or intentionally recalcitrant, and he will be fortunate if he be not hopelessly lost.

We have still a trace of the narrow, vindictive and fanatical spirit of the ancient Jews, whose historical books have been for centuries almost the only ancient history known to the masses. That small but remarkable community apparently thought they were carrying out the will of a God of Love when they extirpated tribes who worshipped Him under some unfamiliar name. We Western peoples have not been much better. Our tolerance is of recent growth. To many it has not even yet occurred that when the Hindu lifts his heart in aspiration to Shiva, his mind reaches towards the same ideal as ours when we approach the Mysterious Presence under another name. When the Egyptians knelt to Ra, the Persian to Ahura Mazda, the Chaldean to Anu, did they not all turn to the same ideal? They used their own language, the poor pagans. It was unfortunate they did not know English or Hebrew. Had they used the name we use, we should not have despised them so much, but they used their own language, and so we marked them as idolaters.

Nowadays we begin to see that there are many roads leading up the mountain, and that they all come together at the top. Every race in every period has been attracted by the same light, and has made its own stumbling progress thither, guided by teachers who have adapted the details of the faith, as well as might be, to the stage of growth and the racial characteristics of the people they cherished and led. We know better today. We ought to know better if the world evolves; but it is beneficial sometimes to entertain the thought that had we been born in another country our faith might have borne another name. Our superiority, if we are superior people, would then have been shown rather



in the way we lived than in the name of the faith we professed. And if we think that perchance there may be something in this idea of reincarnation, we shall ask ourselves, "in what country and under what faith shall I be born next time?" for nations rise and fall and philosophies and religions come and go with them.

A few thousand years is a little period in the history of mankind, yet it suffices to make stupendous changes in opinions. If we come back in a thousand years, or if we can at that time in any way become aware of the beliefs of men, is it likely, in view of the rapid progress of the last hundred years, that we shall find the general belief then in accord with the convictions of today?

Only the root facts persist; the details change. We may well be tolerant, for unless we are compacted of the essence of egotism, we must recognize that we cannot be possessors of the whole truth now. Man evolves, and when, in the future, he handles more facts with greater insight, he must needs have beliefs clearer, truer and more exact than those which satisfy his present needs.—Fragments.

#### THE VALUE OF PRAYER.

There is great significance in the good old custom of beginning every important undertaking, of starting each day with prayer. In these days, when many have outgrown the terminology of the older prayers, there is a tendency to omit prayer altogether. In many families the habit of prayer has been kept up as a matter of form, while its value has been forgotten. It is important to consider the function of prayer in all times and places, in order that its permanent element may be distinguished from its forms and misuses.

It is a superficial reaction against the custom of offering prayer to allege that the language in which prayers are expressed is sentimental and absurd. The language of prayer is incidental. It takes the form of man's beliefs. When man believed in an overruling Providence who could do anything, it was customary to ask for all sorts of foolish things. It seemed necessary to inform God just who were ill in the parish, and to pray for certain specified persons in a specified way. The growth of the conception of natural law has had much to do with the change of attitude in regard to these prayers; for, in a universe where all things are provided according to law, it is of course absurd to persist in asking for the unlawful. The old conception of Providence has gone, and with it the notion that God needs to be informed concerning the needy and the sinful. Man now believes in the God of uniformity and system, hence he no longer expects God to upset the divine order to suit his caprice. But a new conception of Providence has come forward, and the reason for prayer is as persuasive as ever. No true prayer was ever a capricious or selfish thing. Nor does true prayer consist in mere petition.

From the point of view of form, the older prayers were decidedly inconsistent and un-Christian. One of the fundamental propositions of the Christian faith as set forth by Jesus is the declaration that the Father al-

ready knows what things we have need of before we ask Him, that all things have been provided, that His loving care is perfect. Since all things have been arranged in accordance with the highest wisdom, no man clothed in his right mind would have them changed. Since that loving care applies even to the sparrow, to the little details, and to the morrow, there is nothing to be added. Any prayer, then, which shows the least distrust, the least tendency to regulate things, is un-Christian. The conception of a law-governed universe is as clear and explicit in Jesus' sayings as it could be made. Man need not have waited until modern science had taught the reign of law to see that the old idea of Providence is not a true conception. Providence means a looking ahead. The contingencies of life are provided for far in advance, not when they arise and when an over-anxious man informs an ignorant God. Providence is wisdom, and the wisdom of the divine order is eternal.

According to the conception of prayer which Jesus makes so persuasively clear, prayer does not and cannot change or improve anything in the divine order. The human part is not to alter or to improve, but to discover and to follow. Jesus makes a number of emphatic statements about certain kinds of public prayers, uttered for effect, which rule out certain prayers frequently heard in our churches as "vain repetitions." The true prayer is uttered "in secret," that is, it is an affair of the heart. One must first turn aside from the world of show and self-seeking, and take a certain attitude of soul. This may be done in public, or in solitude. The essential is that humble, receptive attitude which puts one in a position to become aware of that which has "already been provided."

Prayer does make a difference, then. It has its place, a very necessary place, in the religious life. But it makes a difference with man, not with God or the universe. For man forgets that the providence of God applies to all things. He wanders away in pursuit of his own little plans. The great resource is to drop all that, seek the solitudes of the spirit, in the inner world, meditate on the wisdom of God, and once more feel the forward rhythm of the divine life, as it carries all things forward to completion. That which is discerned within, in the secret place of the Most High shall presently be made known openly, in the external life. The reward shall be in proportion to the prayer, that is, in accordance with the receptivity, the adjustment to the divine rhythm. In so far as the prayer is uttered in a forgiving spirit, the result will be of the same character.

But should one express the prayer in definite words? Should one ask for specific things? Certainly. From one point of view, even the old petitions were true prayer. The form of words matters little if the right spirit is put into them. Prayer is a certain attitude, an attitude toward the ideal. It is worship. It lifts the mind into a higher state, puts it into a certain spirit. The world of prayer is a large, universal world. We may not receive precisely what we ask for, or receive it when we ask for it. We cannot tell when our prayers may be answered, or how. But the

essential is to put the soul once more into the divine current of things, in order that whatever may be wise shall come in its own good time.

It is well to ask for specific things, because we then take a very definite attitude of worship and readiness. And it is as true as ever that our prayers are answered in a very wonderful way. Prayer is one of the factors in the law of spiritual supply and demand. Here is a person, for example, who has resources to draw upon, power to impart, wisdom to give. Here is another who needs help. The first consecrates himself and his resources to the uses of the spirit. The second reaches out for help. Both put themselves into the divine current of things, so that one is guided to give, the other to receive. Both have fulfilled the divine will, yet God has changed nothing.

The value of prayer as the right beginning of things is therefore this: Knowing that there is a divine order in which all things have been provided, we naturally desire to lift the new undertaking to the higher level and launch it in the higher spirit. If it be not worth beginning with prayer, then we had better not begin it. If irreverent people looking on, forgetful of the value of prayer, scoff at the notion, then show by your conduct that the spirit of true religion is still abroad in the land. If there are young people present who smile at your supposed weakness when you begin the meal with a silent or spoken grace, let them once more feel the spirit of reverence which is so often lacking in these days. If you would have your day be all that it can be, if you would sleep the sleep of the little child, commend your spirit unto the Father in the good old-fashioned way. Even if you have persuaded yourself that God is some sort of impersonal "Absolute," be human again, and pray to God as the Father, and make the relation as personal as you please. The God of the heart is the true God, anyway, so you may as well disregard the abstruse arguments of the would-be philosophers. God answers prayer as much as He ever did, and He has been answering it all down through the ages, because all down through the ages it has been necessary for man to seek re-adjustment with the Father. Man has not been able to run his life alone. The divine spirit has ever moved upon him. It is ever ready to aid. On the Godward side the power that is active in prayer is unceasing in its good works. The man who prays "without ceasing" is the man who ever carries about with him the realization that "my Father worketh hitherto and I work." Thus prayer is part of the creative life of God. It reveals the divine grace, and the divine grace is no respecter of persons.

From the point of view of form, the Lord's Prayer is unsatisfactory, for it asks God not to lead man into temptation, and of course God would not do that. But prayer is to be understood in the spirit, not by the letter. The Lord's Prayer expresses the aspiring spirit in its desire for liberty. The form matters little. Some of the recorded prayers of Jesus, when the crucifixion was near, seem a little strange when we consider who it was that uttered them. But in those prayers the human self is revealed in its ascent to the divine as it is revealed nowhere else in all literature.—Ex.



IN THE GREAT GOD WE TRUST.

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ADVERTISING RATES UPON APPLICATION.

Our gratitude and prayers go out to the Blessed One and the ministering Angels, and to all our dear brothers and sisters, who are doing so much to help in this grand work. Scores of letters are coming to us from all parts of the world, expressing good-will and thankfulness for the individual good received through the Mystic teachings and the Eternal and Universal Brotherhood, and the aid in helping them to realize the Truth which the Master said shall set us free.

It is not always possible for us to reply to each one of these letters, yet a strong, helpful thought goes out to the writer of every letter as soon as it is received. We rejoice in the receipt of these blessed letters, and to each and all we would say, write to us as freely and fully as the Spirit may bid you do, and although you may not receive an immediate reply, still you may be assured that our response shall be no less real, and that you shall have our kindest thoughts, our good-will, and our aid in every possible way.

One of our blessed brothers in California, knowing the grand, eternal law, that as we help the All we help ourselves, has sent 366 trial subscriptions (of three and six months each) to us during the past six weeks, and thus the good work goes on. We are also earnestly thankful to all who, in renewing their own subscription, have enclosed that of some friend or person who would be benefitted through the work, and their names are legion.

Aspiration strengthens determination.

Intelligent industry works miracles.

You are not spiritually alive until the faculties of your spirit are unfolded.

Evolutionary knowledge is freeing countless souls in this new and blessed Age of Light.

"Though we should soar into the heavens, though we should sink into the abyss, we never get out of ourselves; it is always our own thoughts that we perceive."

Unless your religion enters into your every action it is good for nothing.

Measure men's character by the size of their souls and hearts.

It is a blessing to be understood, but it is a greater blessing to be able to live the beautiful life without being understood.

"God reads our characters in our prayers. What we love best, what we covet most, that gives the key to our hearts."

We constantly sow and reap; blessed is he who sows seeds of love and patience.

The light of Truth is so bright in its absolute purity that few men could stand it, and it is reasonable to suppose that for that reason "Truth never comes to us pure, but largely mixed with error."

The source of agreeableness or disagreeableness is in the thought life we lead. It is in thought that the social climate is made. Think pleasantly and you will act pleasantly.

Nothing hinders the constant agreement of people who live together but vanity and selfishness. Let the spirit of humility and benevolence prevail, and discord and disagreement will be banished from the household.

"Never since the world began has there been such a universal desire to know the truth; never has there been such a general shaking up of old lines of thought; and never has there been such an overturning of existing conditions as will be seen in the next few years. In many ways the world has been asleep for the past two thousand years, but it is getting wide awake."

God is not removed from His creation; he is in every atom, every cell, every manifestation of life we see, and in the finer manifestations that we do not see. So be careful what or who you condemn—**GOD IS THERE.**

"He only is great of heart who floods the world with great affection. He only is great of mind who stirs the world with great thoughts. He only is great of will who does something to shape the world to a great career. And he is the greatest who does the most of all these things, and does them best."

Many of us are too prone to hunt for things to condemn and criticize, instead of for things we might commend, and thus give pain instead of happiness. A kindly word of appreciation and good cheer to one who is trying to do right, is often the rift in the cloud that leads to a life of greater usefulness.

The Mystic tries to make life here and now peaceful, cheerful and prosperous. He works to help his brothers to enjoy the same peace, joy and success that he enjoys. He knows that within the Golden Rule is the blessed truth, if it is lived, and not merely believed in. He lives to the very limit of this Rule, accepting seriously and literally, as they should be accepted, the teachings of the Master. He has demonstrated that the Golden Rule is both the

scientific and the spiritual rule of life, which if lived never fails to bring to man all peace, all joy, all success. Do we hear some one say, "It cannot be lived in these days?" Have you tried it one week? How can anyone say the Master would give us empty teachings—false teachings?

Spirit, and Spirit alone, is all that can save you, beloved, from painful servitude. The truth alone can free you from the miserable bondage of error. The truth alone can free you from all pain. The Spirit and Truth and Love are One, and, understood, relate one with the All; relate us with the Universe, so that our existence is filled completely with Universal Love, Light, Knowledge, Peace, Power, Wisdom, Harmony and Melody. Truth cometh not through the head alone; it cometh through the Soul, Heart and Head equalized, or Spiritualized—harmonized by Divine Will. We must, in pure love, and not in fear, be "Doers of the word, and not hearers only." Serve and obey in pure love, and not in fear, as a true Son of Love. The Spirit continually crieth out, "Thou art an eternal Son of God, an eternal Son of God!" Listen, obey and follow the Spirit, in love, and be a true Son.

Men and women who fail in life are those who are unwilling to obey the simple law of love and obedience. To succeed one must love God and obey His Law. There is no other way to lasting success. Do your work well, with all your heart, and prosper. "Put the best of yourself into all that you do, and with enthusiasm." This is all God asks. He desires His children to be earnest, faithful, cheerful and enthusiastic. Whole-heartedness is required in every affair and event of life, and it is only the poor, weak, ignorant and cheap men and women who ignore this truth and suffer much. It is our business to teach these poor people in love, by word and example, the working of the eternal, divine and changeless Law. It is also our duty to tell them in positive words they may expect little or nothing out of life until they love and obey God.

## LITTLE THINGS.

"Tis the sunny sky and the bursting showers,  
The songs of birds on wing,  
The little green leaves that blossom  
That go to make up the spring.

"Tis the bright and warmest harmonies  
Make the major chord resound,  
While the sad-voiced minor music  
Floats mournfully around.

"Tis each thread in the weaver's wool  
Makes the pattern sad or gay;  
Each little shade a power is,  
Be it crimson or gold or gray.

"Tis the little smiles and sighs of life  
That go to make the whole;  
Tis the fleeting joys and the falling tears  
That develop the Human Soul."

**DO NOT ALLOW YOUR SUBSCRIPTION TO EXPIRE. EVERY RENEWAL HELPS.**



## THE SPIRITUAL PRINCIPLE.

Once upon a time, and not so very long ago, either, the question was how to harness electricity. The problem of controlling steam was mastered, and it was supposed that the greatest force of the universe—electricity—and it was the greatest force yet known—would solve all of our problems if only it could be harnessed.

Of course, the mind of man can do anything it desires to do, so seemingly wonderful things happened. Electricity became our servant, and in one sense the motive power of the earth changed.

And now humanity is becoming conscious of a force so mighty that we scarcely have the courage to contemplate it. A force that deals with the very life essence itself and that has in it greater possibilities than ever in our wildest dreams we have thought of. What can this wonderful thing be—this mighty spiritual principle which is the source and centre of our existence? It surely is not a process. It cannot be born of the senses. And yet we are coming into such consciousness of its power that we know well it is something which is.

No philosophy or religious system gives us this glorious thing.

No intellectual attainment can reveal this essence.

It cannot even be the product of experience, because it is that which makes experience possible.

It is infinite. It is the source of all things. It is beyond time and space. It is beyond reason, beyond effort. It transcends all.

The time is past when a true student can doubt these great realities of life. Just because my mind is not attuned to perceive things is no reason why I should doubt them. My finite perception of things makes no difference with the infinite expression. That is something which is always consistent.

The Divine cannot be capricious. If God is infinitely and eternally perfect—which we know is a vital truth—and if God has made man in His image—which we also know is a truth—it only remains for man to come into harmony with God to recognize this principle—this life essence—and manifest the truth in himself instead of expressing delusions. Faith is the force with which we touch all things. Faith is the principle of action, and the more firm our faith, the more it is held in our consciousness, the more it will manifest in our lives and become ours, and the more we express this living thing, the more surely we help all the world to attract and express it.

Consciousness is the recognition of the relation of the Ego to its surroundings. We all have a consciousness, in a way, of an outer world, but we never have the true conception even of that until we become conscious of the inner world as well. We cannot separate them in the true consciousness. They are simply one beautiful world with different parts, as it were, and the journey from one to the other is more like a revelation than anything else.

The point of it all is that this spiritual principle which is the life essence of all things is in us now. It is in every one of us, although we differ in our perception as well as our conception of it.

## MESSAGE OF THE PATRIARCH

Sons and daughters of Earth! All hail the glorious Messenger of Light whose coming heralds the day, golden crowned, a guest from the beyond. All the earth rejoices. Each tree and flower rendereth praise to this wondrous gift divine. The hovel as well as the palace receives this holy baptism of love. Oh, pilgrims through this earthly realm, be ye not sad or disconsolate! His Light illumines thy way. The dark night of error will soon pass, and Angels, bright Angels, are singing of joys above, where the loved and the true await your coming, when your earthly mission is through.

What we want and what we are going to have is life, more abundant life. We are going to have it by coming into a true consciousness of infinite things, and so recognizing ourselves as part of infinite things that there is no limit to our power any more than there is any limit to any expression of truth.

Sometimes it seems that there are so many planes of consciousness. There is the outer, so sensuous, so full of the thought of time, of space, of conditions, etc. Then there is the intellectual, which seems to be always reasoning or arguing; but in the true spiritual consciousness we recognize on all planes. We know the value of the physical expression and that it is spiritual also. We appreciate the use of the intellectual consciousness, and we know that they all depend upon the vital spirit essence—the spiritual principle of all life—or they could not exist. Because in truth alone is there life.

How merciful it all is! How beautiful that we are protected in spite of ourselves! That the divine in each one of us is so powerful that it holds us in constructive life long before we become conscious and always after.

We rejoice in the very fact of our existence as one with a force so glorious, so mighty, as this principle of all life—which is.

## PERFECTION.

Silent Wisdom teaches us in many ways that the ultimate of all existence and human effort is perfection.

While discord and destruction are concomitants of barbarous eras when man was ignorant of his own best powers, more enlightened ages transform them to peace and harmony. And this is illustrated in lesser things, where the intelligent manufacturer transforms by his skill the crudest elements into instruments and objects of use and beauty.

So man, in the course of his progressive evolutions, brings about the transformation of his anger, vicious passions and spirit-dwelling vices into more harmonious state of being, just as the lava from the volcano, that has wrought destruction and ruin, becomes later the soil wherein golden grain, mellow fruits and rainbow-tinted flowers grow to perfection.

The loving and intelligent power, that causes

nature to beautify even the rock with verdant mosses, is forever working through all intelligent forms of life to bring harmony out of chaos.

If the Universe is regulated by an infallible and boundless Wisdom, then there cannot be anything wrong in it—its discords are just as necessary as its harmonies in the universal education of the spirit. In a state of ignorance discord is inevitable; harmony can only be permanent when one has become wise to keep in tune.

Disease, disaster and death are the discordant notes one strikes in learning to compose life's melodies.

Humanity has more comfort and enjoyment today because it is experiencing the fruits of its greater wisdom. And its happiness will increase in degree that it makes greater efforts to comprehend harmony of Being.

"Knowledge is power," but Wisdom is power and happiness. We imagine, while ignorant, that the laws of life are going to change for us some time or somewhere, but the laws of Being are unchangeable. We cannot change the Law, for it is—we are; but we can fulfil it.

## PRAYER.

All-loving Father draw me to thy breast,  
I would be satisfied, since thou art all,  
All is contained in thee, and thy great love  
Hath power to fill all voids within my soul,  
Make it as first created pure and whole.

Draw me, O Father, hush my hungry cries  
Upon thy breast, there I can fall to rest  
As peacefully as doth a sleeping babe,  
Folded as fast by brooding mother love,  
Not even dreams of danger dare intrude.

Lura Brower.

To be gentle, to be humble, to live above petty acts, above all, "to be charitable," to have no thought that is not generous, no worship that is not beautiful, no ambition but, to do the work the Master might praise. To have a few friends and help them by your belief in them to take the gray-day "gratefully" and always "rejoice," to keep the spirit young though the flesh be weary and with "love and hope" in your heart to do bravely the task God has set before you.—Eugene Barrington.



### ODD THINGS ABOUT HAPPINESS.

Something queer about happiness. Those who seek it most earnestly find it not, while to those who seek it not it comes unsought.

He who is always seeking for happiness wears himself out in the search and makes happiness impossible.

He who seeks happiness for himself is seeking selfishly, and selfishness is unhappiness.

Queer about this thing happiness. The more of it you give to others the more you have.

And the more happiness you take from others the less you have.

More than this, for if you give happiness to others you have more yourself, and if you take from others you have less yourself.

Queer about this thing happiness. Some people seem not to want it. They nurse their sorrows and cultivate them and make them ten times larger than they were, and if happiness peeps in at the windows they close the shutters and pull down the blinds.

And some people seem ashamed of happiness. They never mention it in a whisper the happy things that come into their lives, but they proclaim their sorrows and their troubles from the housetop with a megaphone.

Some do not seem even to like to think about it, for they will not waste a moment thinking about the happiness that came to them yesterday, but will ransack their mental autobiography and read over and over in their minds the record of some trouble they had years ago.

Queer about this thing happiness. While it is the greatest thing in the world and worth more than all else, the least things and the least costly will produce it.

A pleasant smile given to a little child who is vexed with some youthful trouble will often fill his little soul with happiness, and the trouble will be for the time at least forgotten.

A greeting to a friend given with cheery voice and manner costs nothing at all, but will often add to that friend's happiness.

A simple expression of sympathy for one in trouble, a kindly pressure of the hand, will often cause the sunlight of happiness to break through the clouds of despondency.

A word of encouragement and hope to one who is struggling against disappointment and adversity will often pour in a whole flood of happiness.

A little expression of praise and appreciation to one who is trying to do right and be of some use in the world will often fill his heart with happiness of the kind which will make him, though discouraged, take heart again.

Queer about this thing happiness, for while we all count it the greatest thing in life, and while it can be given so easily, we so often try or seem to try, to take it away from those we love the best.

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#### Yellow—Topaz.

Stands between light and darkness.  
The strength and honor of all men.  
"As the shining light than shineth more and more into the perfect day."

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The perfume of alabastron, or the budding of the rose.

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"The life blood of noble youth in the flesh. Christian heroism."

#### Green—Emerald.

"Nobility of youth born in the spirit."  
Symbol of the Rent Rock.  
"There was a rainbow about the throne in sight like unto an emerald."  
Trust, confidence, hope.

#### Purple—Amethyst.

"Color of love in noble or divine sorrow."  
"The sable flower inscribed with woe." Fast-  
ing, penance, grief, suffering and truth.

#### White.

Joy, purity, innocence and faith.  
**Black.**  
Mourning and death to the material, but the dawning light of the immortal.  
"All physical consciousness subdued back to the arms of the Sacred Mother of Night, my soul is poised for its celestial flight."

### GOD WITHIN.

I think that many a soul has God within,  
Yet knows no church, no creed, no word of prayer,  
No law of life save that which seems most fair

And true and just and helpful to its kin  
And kind; and holds that act alone as sin  
That lays upon another soul its share  
Of human pain, of sorrow or of care,  
Or plants a doubt where faith has ever been;  
The heart that seeks with zealous joys the best

In every other heart it meets, the way  
Has found to make its own condition blessed.  
To love God is to strive through life's short day,  
To comfort grief, to give the weary rest,  
To hope and love—that surely is to pray.

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We ask you, dear brother or sister to come into fellowship with us. All are our brothers and sisters and no matter what your religion is, whether you are an agnostic, a sceptic, or an atheist, or what your nationality is, we know you are an eternal child of God, and an eternal brother or sister, and we want to have you join our blessed Brotherhood, and come into the radiant Light of Universal Truth and Love. We can help you, in the work of The Eternal and Universal Brotherhood of Mystics, to gain Peace, Power, Harmony and Perfect Health of Mind and Body.

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Beloved Brothers:—I enclose one dollar as membership fee in the above Brotherhood. I have the Mystics' Text Book purchased from you a year ago.

I think this December number of the Mystic Magazine is the very best I have ever received. How I wish that all in the world knew of, and could thoroughly appreciate the beautiful truths in the Mystic Magazine, and the Text Book.

Yours very truly,

MRS. A. C. D.

CORNING, CALIF.

*The Mystic Publishing Co.,*

Dear Friends:—Enclosed find subscription price for my renewal; also for a new subscriber. I am going to get as many new subscribers for the "Mystic Magazine" as I can, for I think it is the best little magazine I ever read, and should be in every home.

Sincerely yours,

MRS. A. H. P.

COAL HILL, ARKS.

*Eternal and Universal Brotherhood.*

Dear Mystics:—I enclose twenty-five cents for your magazine. It is indeed a beautiful paper, and you all have my best thought in your grand work. Bring Light and Love to people. It is the grandest way to live the life of the highest. May sweet peace, power, and prosperity attend you, is the thought I send to you today, as I am one of your number in this soul work.

In true sincerity,

J. M.

NAPA, CALIF.

My dear Brother,—Find enclosed fifty cents—twenty-five cents for my renewal, and twenty-five cents for sample copies of the "Mystic Magazine" for September, which please send to me here.

The monthly receipt of our magazine has been a wonderful help in my unfolding of the true Light within my own soul. Its teachings have carried me through and over some strange and trying experiences, for which I am truly thankful to the one Great Cause. I now realize a full

understanding of what the inner consciousness means—health and power to accomplish life's mission. I am daily working for that attainment. May the dawn of a New Day be realized by every living soul, is our prayer.

Yours in brotherly love,

S. J. A.

STEAMBOAT SPRINGS, COLO.

Dear Brothers and Sisters:—I sent you twenty-five cents on Christmas for the "Mystic Magazine," and trust you received it. Indeed your dear little magazine is worth its weight in gold to me. May God and the Angels bless your good work.

I want to thank you for my Text Book, also for my Twelfth Degree. It brought me peace, joy, and happiness, which I send to you and all the world.

A lover of truth,

M. R.

W. PHILADELPHIA, PA.

Dear Brothers:—I never can thank God enough for your little paper. It kept me up when nothing else could, in the darkest hours of my life, when everything was total darkness around me, and I could not see a step. The little "Mystic" lighted my path. I believe my Heavenly Father sent it to me just in time. I am walking by faith and not by sight. My Father knows what is best for me. His will, not mine, be done.

Yours in faith,

A. M. V.

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Dear Sirs:—Please send me the "Mystic Magazine" for one year. A copy chance to fall into my hands, and I find many helpful thoughts for myself, as well as for others.

With every good wish for its success, I am,

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Dear Brothers:—I received the December number of the "Mystic Magazine" all right, and to

me each number seems to be getting better and better. It is proving "a beacon light to a darkened world."

Your brother in Christ Love,

J. R. L.

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*To the Eternal and Universal Brotherhood,*

I think I am now ready for the second Degree. I am so thankful to the All-Father-Mother for the many blessings bestowed upon me in the last month. I have read and read the Text Book, and I hope to be worthy of the many blessings that I have received from you all.

Yours in Christ Love,

MRS. A. S. A.

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The help I have derived from reading it only God himself knows.

Very truly yours,

L. A. K.

LYNN, MASS.

*The Eternal and Universal Brotherhood of Mystics,*

Dear Brothers:—I have received three of the twelve Degrees; it is a great comfort to me to work them. I am sorry to say that by accident I have lost the second one of these blessed papers. Will you please send it to me again. The third one is my daily company.

I wish more harmony and more success in what I undertake to do.

I wish to be useful and a blessing to my fellowmen. You see I found the pearl of great price. Yours for more Truth, Love, Patience and Power.

O. R.

FRESNO, CALIF.

Dear Friends:—I have much pleasure in sending the enclosed, should the recipient be already a subscriber, please send as you think fit. I love your magazine, it is most uplifting and I have learned to trust it in many things. A short time ago I was puzzled as to how I might know the voice of the silence. Your little magazine came, and one of the first things I saw was the "Message of the Patriarch" in the October number. It was a message of peace and seemed to speak directly to my soul. I read, reread, and made it my own until I knew positively that it could not be otherwise, that the Higher Self only could give such a message. I have read that short article to all whom I thought it might help. I am taking up the degree once more feeling that I am more prepared for the work now than when I took them first. I do indeed send out my best thought of love and helpfulness to all engaged in this great God given work and also to all the world that we may all be fitted to receive the message. Sincerely and earnestly yours,

N. T.

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